ISLAM

THE TRUE MESSAGE OF MOSES JESUS, AND MOHAMMAD
(Peace Be On Them)

NABIL ABDEL SALAM HAROUN
CO. TRANSLATOR IBRAHIM M. ZAKI



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The True Message

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Nabil Abdel-Salam Haroun

Co-Translator: Ibrahim Muhammad Zaki

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Chapter One

Introduction

The Human mind is the device through which man can explore the surrounding world, and transform whatever his senses (hearing, sight, touch and smell) perceive into ideas and meanings. These ideas and meanings then undergo sophisticated analytical processes that enable man to hold such ideas and meanings as indisputable beliefs. The most important of these beliefs is that concerned with the vast surrounding cosmos: its creation, essence, beginning and destination, i.e. such matters that cannot be perceived by man's limited faculties. We can only see objects emanating light in the wavelength range of 4 to 7 $x10^{-7}$ meters. We can hear clearly only those sounds in the frequency range of 2500 to 4000 per second. So, we can neither hear or see any creature beyond these sound or light ranges, even if they were within reach of vision or hearing, and even if they live or move around or within us. If we look into space, with our naked eyes or through telescopes, or if we try to teceive electromagnetic waves emanating from outer space via certain detectors (e.g. wireless receivers) we find out that our sight and hearing are limited by the time and speed taken by light and

electromagnetic waves to reach us. While the light of the sun, the star nearest to earth, takes 8 minutes to reach us, the light of other distant stars takes many light-years. Other distant galaxies are millions or billions of light-years away from earth. Thus our senses and devices – however advanced - cannot and will not detect all that is going on in the universe right now. It is likely that there have been many momentous events that occurred long, long ago before we could see them and their aftermath reaches us afterwards.

Thus are man's affairs when compared to the Almighty's infinite might and His absolute infinitude in His Attributes, time, space, and creation. Allah's infinitude is self-evident and can be perceived by a sound mind that confesses that there should be Infinite Creator to the Universe. Allah is the First from time immemorial and the Everlasting. As for the infinitude of space, modern science has disclosed the boundless vastness of creation that leads to unknown horizons. Whenever we look into space and see celestial bodies or phenomena that are thousands or millions of light-years from earth, we understand that such celestial bodies and phenomena have been there at that time back, but not necessarily now.

The dazzling diversity of structure and functions of millions of creatures on earth, composed of billions of cells, genes, compounds and atoms is a sign of the infiniteness and diversity of creation in the billions of celestial bodies as well, that no one but Allah knows. If so, we come to the conclusion that our minds alone cannot even imagine the universe: its creator, limits, beginning and future, which in turn means that our minds - alone - cannot be guided to the major realities of this universe without divine assistance of the creator.

Allah's favor, thus, is extended to man, who has been endowed with existence, mind and senses, to guide him to the true knowledge through divine messages and messengers. Messengers were supported with material miracles so that men might trust them and believe in their messages. When man's logic became sufficiently developed to be convinced through argumentation and intellectual texts, the divine scriptures were revealed i.e. the Torah, the Bible and the Qur'an.

They all share the same essence: **Monotheism**, the guiding path of Allah. All divine scriptures address reason and disenchant it from ignorance and whims and propose logic-based argumentation as a standard method for guidance and convincing. They unfetter man from thoughtless following of his clan, tribe, fathers

and elders.

Man's limited mind satisfies itself with the perceivable matters and refrains from the great unseen facts that are beyond man's perception. Many tend to adore idols, pictures or certain human beings. Others hold these adorables as sacred means of nearness to Allah. Nothing can free man from such narrow-mindedness except Allah's guidance, sent by chosen messengers from among all nations throughout history, who were aided by material and logical proofs that suited each stage of development of the human mind.

The first proofs took the form of physical miracles and supernatural events that affected former nations. As the impact of these miracles vanished with the passage of time, man reverted to his limited conceptions and inclinations. Gradually, the human mind reached enough sophistication to receive an everlasting proof that gains more solidity and clarity with scientific advances. This was time for the accomplishment of Allah's guidance to His creatures on our tiny planet earth, and for the sealing of prophethood. Allah's message is one, in spite of the differences of time and place in which it was conveyed. The mission of all prophets was one and the same, and everyone of them confirmed and renewed the message of his predecessors. Thus the final

message came as a complement and confirmation

of all previous messages. Allah preserved it both in letter and spirit ever since, and to the end of time.

The Holy Qur'an began to be revealed, and continued to be sent over a period of twenty-three years. Whenever a Divine Message was revealed, Prophet Muhammad pbuh (peace be upon him) dictated its words to a scribe. The written text was then read back to the Prophet, who, having satisfied himself that the scribe had committed no error of transcription, would hold the manuscript in safe custody. The Prophet used to instruct the scribe about the sequence in which a revealed message was to be placed in a particular Surah (chapter). In this manner, the Holy Prophet continued to systematically arrange the text of the revealed Qur'an until the end of the chain of revelations. Many of the Companions learned the whole text of the Qur'an, every syllable of it, by heart. After the death of the Prophet, the first Caliph, *Abu Bakr*, assembled all the *Huffazh* (memorizers of the Holy Qur'an), among whom was *Zaid bin Thabit*, to compile the written records of the Holy Qur'an and with their help the whole text was put in Book form. In the time of `Uthman copies of this original version were made and officially dispatched to the Capitals of the

Islamic World. Two of these copies exist, one in Istanbul and the other in Tashkent. Whosoever is so inclined may compare any printed text of the Holy Qur'an with those two copies and shall find no variation. How could one expect any discrepancy, when there have existed several million *Huffazh* in every generation since the time of the Holy Prophet (peace be upon him) and in our own time?

Both Torah and Gospels differ highly from the Holy Qur'an with regard to the process of recording. The recording of Torah, the book revealed to Moses, was not started until three centuries following his mission (1300 BC) and continued for about 1000 years thereafter. The oldest written text of Torah dates back to the 5th century A.D. It is ascribed to Saint Ibronimas and is known as the Vulgate Edition, which is believed to be derived from texts called the Masury, Hebrew and Samiri texts, which were lost since the 3rd century.

In the Torah, Allah's words were mingled with the legislative, political, literary, historical and folk heritage of the Israelites. The Torah under discussion now contains the Bible known to Christians as the Old Testament. It includes the Pentateuch: Genesis, Exodus, Leviticus, Numbers and Deuteronomy, in addition to historical books

and poetry and wisdom and the books of the prophets sent to the Israelites.

The Gospels of Jesus were believed to have been originally recorded in Aramaic, but no part of it survived. At the end of the 1st century A.D. and during the 2nd century A.D. the recording of the Gospels started again, which included the biography of Jesus and his teachings as narrated by narrators. The Gospels thus have more in common with the Prophet Muhammad's biography (*Sirah*) and tradition (*Hadith*) than with a divinely revealed text.

It is historically proven that there were tens of Gospels until the 4th century A.D. when the Emperor Constantine convened the Nikaia Communion in 326 A.D. to settle the disagreement between the monotheists, who believed in the manhood of Jesus and were a majority, and the party who claimed the divinity of Jesus. The latter party won over the monotheists when the monotheists were forced to withdraw. All gospels were thereafter discarded except the four gospels of Matthew, Mark, Luke and John.

Christian theologians and historical analysts studied the history of the recording of the gospels and identification of their sources through comparing the events, phrases and styles

occurring in the four gospels and within each gospel, and by referring to other religious and historical texts. It is believed that the four gospels were derived, with equivocal degrees, from older unknown documents and in turn through other intermediary documents which also disappeared.

As for the gospels of Matthew, studies reveal that it might have been written by Matthew, the tax collector, or some other Matthew. It is believed that most of this book was derived from an ancient unknown document and another intermediary document attributed to Mark. Regarding the gospel of Mark, there has been considerable controversy as to whether its writer was one of the seven disciples. Was he an Egyptian carrying the same name? Was he Mark, the cousin of the disciple Barnabas? Was he a companion of Peter in Rome? It is believed that this gospel was written around the year 70 A.D. in a Greek church in Syria or Asia Minor. According to the Encyclopedia Britanica, the author of the gospel of Mark is: anonymous. Perhaps the author of the Gospel of Luke was Luke, the disciple of Paul during the early 2nd century A.D. It is also believed that he was the author of Acts, one of the books of the New Testament. Probably some of its content was derived from the two Gospels of

Matthew and Mark, in addition to the teachings of

Paul and some other unknown references. The Gospel of John differs greatly from the other three gospels in its excessive tendency to establish the divinity of Jesus. Some researchers believe that it was written exclusively to advance this dogma. Further, historical analysis of the text of this gospel casts many doubts regarding its author. According to the Encyclopedia Britanica, the author of this gospel was not John, the disciple of Jesus, but rather a scholar in the Church of Alexandria who was influenced by the Greek philosophy that claimed the existence of many gods.

The four gospels authorized by all Christian churches, the Acts of the Apostles, the epistles of Paul, Jacob, John and Revelation, form what is called the "New Testament". At the beginning of this century the Gospel of Barnabas, one of the Twelve Disciples of Jesus, was discovered. It was found that a version of this gospel had been in the Pope's library since 383 A.D., being listed among the banned books. Another version of it was transferred to the public library in Vienna, where it was kept until today. In 1907 Oxford University published an English version of this gospel (Clarendon print) which was rendered into English by a translator called Raj. While the version disappeared from the market, two English

versions remain in the British Museum Library and the Library of the Congress .

Henceforth, we come across a great deal of ambiguity covering the relation between the recent texts of the Torah and Gospel and what was first revealed by Allah to the prophets Moses and Jesus (peace be upon them). Both fall, in authenticity, far behind Qur'an, no word or letter of which has ever been changed. Neither Torah nor Gospels have even been subject to as much verification criteria as that of the Prophet Muhammad's tradition (*Sunnah*), i.e. to assure the continuity of the chain of transmission without any interruption up to the Holy Prophet (peace be upon him) and to satisfy the condition that each narrator in the chain should be contemporary with the one from whom he narrated and actually met in person, and that all narrators were acknowledged as accurate and just, not to mention other conditions stated in the books of *Sunnah*.

In this review, we will basically refer to the Pentateuch in the Old Testament and the four Gospels in the New Testament, in addition to the Gospel of Barnabas, in their capacity as the only available historical texts that recount what is attributed to the prophets Moses and Jesus (peace be upon them), due to the absence of, and hence inability to refer to the original texts.

This book is an invitation to consider in depth the present texts of the Torah, Gospels and Qur'an concerning monotheism, i.e. Allah's Oneness (*Tawhid*) and rejection of all claims of associating other gods or sons with Him, and to grasp the connection between the three divine messages: Judaism, Christianity and Islam. We shall see that they are all in essence a prolongation of the Monotheism called for by Prophet Abraham (peace be upon him), and that both the Torah and Gospels carried tidings of the approach of the sealing message of Muhammad (peace be upon him). In Qur'an these meanings are outlined in the following examples (English interpretation of):

{Say ye: "We believe in Allah, and the revelation given to us, and to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) Prophets from their Lord: we make no difference between one and another of them: and we bow to Allah (in Islam)." (2:136)

{And dispute ye not with the People of the Book, except with means better (than mere disputation), unless it be with those of them who inflict wrong (and injury); but say, "We believe in the Revelation which has come down to us and in that which came down to you; our God and your God is One; and it is to Him we bow (in Islam)."

{Say: "O People of the Book! come to common terms as between us and you: that we worship

none but Allah; that we associate no partners with Him; that we erect not, from among ourselves, Lords and patrons other than Allah." If then they turn back, say ye: "Bear witness that we (at least) are Muslims (bowing to Allah's Will)."

Chapter Two

There is no god but Allah

Here are self-evident quotations, that need no further interpretation or comment:

A. Texts from the Old Testament:

* *And God spoke all these words: "I am the Lord your God, who brought, you out of Egypt, out of the land of slavery. You shall have no other gods before me. You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below. You shall not bow down to them or worship them* **(Exodus 20:1-5)**

Do not worship any other god, for the Lord, whose name is a jealous, God.* **(Exodus 34:14)

Acknowledge and take to heart this day that the Lord is God in heaven above and on the earth below. There is no other.* **(Deuteronomy 4:39)

You shall have no other gods before me. You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below. You shall not bow down to them or worship them.* **(Deuteronomy 5:7 – 8)

Hear, O Israel: The Lord our God, the Lord is one.* **(Deuteronomy 6:4)

If you ever forget the Lord your God and follow other gods worship and bow down to them, I testify against you today you will surely be destroyed.* **(Deuteronomy 7:19)

Be careful, or you will be enticed to turn away and worship other gods and bow down to them.* **(Deuteronomy11:16)

The curse if you disobey the commands of the Lord your God and turn from the way that I command you today by following other gods, which you have not known* **(Deuteronomy 11:28)

See now that I myself am He! There is no god besides me. I put to death and I bring to life.* **(Deuteronomy 32:39)

B. Texts from the Gospels

Jesus said to him, "Away from me, Satan! For it is written: 'Worship the Lord your God, and him only.* **(Matthew 4:10)

And he said unto him: Why do you call me good? There is none good but one, that is God* **(Matthew 19:17)

** "Why do you call me good?" Jesus answered. "No one is good – except God alone."* **(Mark 10:18)**

** "The most important one," answered Jesus, "is this: 'Hear, O Israel, the Lord our God, the Lord is one.* **(Mark 12:29)**

** "Well said, teacher," the man replied. "You are right in saying that God is one and there is no other but him."* **(Mark 12:32)**

"Why do you call me good?" Jesus answered. "No one is good – except God alone". **(Luke 18:19)**

** "Thou knowest, Lord, that I thy servant seek thee alone, O Lord, and speak thy word; for thy word is truth, which endureth forever."* **(Barnabas 13)**

And let your words be these: "O Lord our God, hallowed be thy holy name, thy kingdom come in us, thy will be done always, and as it is done in heaven so be it done in earth; give us the bread for every day, and forgive us our sins, as we forgive them that sin against us, and suffer us not to fall into temptations, but deliver us from evil, for thou art alone our God, to whom pertaineth glory and honour for ever."* **(Barnabas 37)

Said Jesus: "It is written there that our God is everywhere, and that there is not any other god but he, who striketh down and maketh whole, and doeth all that pleaseth him."* **(Barnabas 95)

"God is so immeasurable that I tremble to describe him. But it is necessary that I make unto you a proposition."* **(Barnabas 105)

The disciples answered: ''They say that there is one God alone and that thou art God's prophet.'' Jesus answered with joyful countenance: "Blessed be the holy name of God"* **(Barnabas 126)

Qur'anic verses (English interpretation)

{They say: "Become Jews or Christians if ye would be guided (to salvation)." Say thou: "Nay! (I would rather) the Religion of Abraham, the True, and he joined not gods with Allah. (2:135)

{Allah! There is no god but He, the Living, the Self-subsisting, Eternal ... (2:255)

{Say: "O People of the Book! Come to common terms as between us and you: that we worship none

but Allah; that we associate no partners with Him; that we erect not, from among ourselves, lords and patrons other than Allah." If then they turn back, say ye: "Bear witness that we (at least) are Muslims (bowing to Allah's Will). (3:64)

{Allah forgiveth not (the sin of) joining other gods with Him; but He forgiveth whom He pleaseth other sins than this: one who joins other gods with Allah, hath strayed far, far away (from the Right). (4:116)

{They do blaspheme who say: Allah is one of three in a Trinity: for there is no god except One God. If they desist not from their word (of blasphemy), verily a grievous penalty will befall the blasphemers among them. (5:73)

{Say: "Will ye worship, besides Allah, something which hath no power either to harm or benefit you? But Allah, He it is that heareth and knoweth all things. Say: "O People of the Book! exceed not in your religion the bounds (of what is proper), trespassing beyond the truth, nor follow the vain desires of people who went wrong in times gone by, who misled many, and strayed (themselves) from the even Way. (5:76-77)

{But if they turn away, say: "Allah sufficeth me; there is no god but He: on Him is my trust, - He the Lord of the Throne (of Glory) Supreme!" (9:129)

{Your God is One God: as to those who believe not in the Hereafter, their hearts refuse to know, and they are arrogant. (16:22)

{If there were, in the heavens and the earth, other gods besides Allah, there would have been confusion in both! But glory to Allah, the Lord of the Throne:

(High is He) above what they attribute to Him! (21:22)

{Therefore exalted be Allah, the King, the Reality; there is no god but He, the Lord of the Throne of Honour! If anyone invokes, besides Allah, any other god, he has no authority therefore; and his reckoning will be only with his Lord! And verily the Unbelievers will fail to win through! (23:116-117)

{Allah is He, than Whom there is no other god; Who knows (all things) both secret and open; He, Most Gracious, Most Merciful. (59:22-23)

{Say: He is Allah, the One and Only; Allah, the Eternal, Absolute; He begetteth not, nor is He begotten; And there is none like unto Him. (112:1-4)

These are only few examples of the multitude of statements and arguments for the oneness of Allah, everywhere in the Qur'anic text.

Chapter Three

Allah has no son

It is not befitting for Allah the One and Self-Sufficient to take a wife or a son. Neither is it befitting for Jesus (peace be upon him) to claim that he was the son of god. Such claims were not established until the 4th century A.D., meaning that they could not have been attributed to the disciples of Jesus. Rather, they resisted this idea since its very beginning. In this chapter we will deal with many quotations from the Bible (except the Gospel of John - see: Introduction) which hint, literally or by connotation, at the point that Jesus was the son of God. This will clarify to the reader that such phrases are merely metaphorical, since in both old and new testaments they are not addressed to Jesus alone, but to other prophets as well, such as Adam and Jacob, the disciples of Jesus and many others.

Texts from the Old Testament:

When men began to increase in number on the earth and daughters were born to them, the sons of God saw that the daughters of men...-And also afterward -when the sons of God went to the daughters of men.* **(Genesis 6:1-4)

Then say to Pharaoh, 'This is what the Lord says: Israel is my firstborn son'.* **(Exodus 4:22)

You are the children of the Lord your God.* **(Deuteronomy 14:1)

Texts from the Gospels:

That you may be sons of your Father in heaven.* **(Matthew 5:45)

Be careful not to do your acts of righteousness' before men, to be seen by them. If you do, you will have no reward from your Father in heaven.* **(Matthew 6:1)

So that your giving may be in secret. Then your Father, Who sees what is done in secret, in secret, will reward you.* **(Matthew 6:4)

But when you pray, go into your room, close the door and pray to your Father, who is unseen.* **(Matthew 6:6)

Do not be like them, for your Father knows what you need before you ask him.* **(Matthew 6:8)

After this manner therefore pray ye: Our Father which art heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.* **(Matthew 6:9-13)

For if you forgive men when they sin against you, your heavenly Father will also forgive you. But if you do not forgive men their sins, your Father will not forgive your sins.* **(Matthew 6:14-15)

******But when you fast, put oil on your head and wash your face, so that it will not be obvious to men that you are fasting, but only to your Father, who is unseen; and your father who sees what is done in secret, will reward you.* **(Matthew 6:17-18)**

******Blessed are the peacemakers, for they will be called sons of God.* **(Matthew 5:9)**

******In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven.* **(Matthew 5:16)**

******Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them.* **(Matthew 6:26)**

******For the pagans run after all these things, and your heavenly Father knows that you need them.* **(Matthew 6:32)**

******For it will not be you speaking, but the Spirit of your Father speaking through you.* **(Matthew 6:20)**

******And do not call anyone on earth 'father', for you have one Father, which is in heaven.* **(Matthew 23:9)**

******And when you stand praying, if you hold anything against anyone, forgive him, so that your Father in heaven may forgive you your sins.*

(Mark 11:25 - 26)

Jesus said, ''Do not hold on to me, for I have not yet returned to the Father. Go instead to my brothers and tell them, I am returning to my Father and your Father, to my God and your God.'* **(John 20:17)

Be merciful, just as your Father is merciful.* **(Luke 6:36)

And he said unto them, When ye pray; say, Our Father which art in heaven, Hallowed be thy name, Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.* **(Luke 11:2 – 4)

For the pagan world runs after all such things, and your Father knows that you need them.* **(Luke 12:30)

... the son of Seth, the son of Adam, the son of God.* **(Luke 3:38)

Just as Jesus addressed his people figuratively as the Sons of god, he used the same expression when referring to himself. He also described himself as "the Son of Man" as is shown in the following quotations:

No one knows about that day or hour, not even the angels in heaven, nor the son, but only the Father.* **(Matthew 24:36)

Jesus replied, "Foxes have holes and birds of the air have nests, but the Son of Man has no place to lay his head."* **(Matthew 8: 20)

Just as Moses lifted up the snake in the desert, so the Son of Man must be lifted up.* **(John 3:14)

Jesus himself endeavored to correct such a misconception and predicted the fallacies that would be ascribed to him:

He hath had no beginning , nor will he ever have an end, but to everything hath he given a beginning, and to everything shall he give an end. He hath no father nor mother. He hath no sons, nor brethren, nor companions. And because God hath no body. therefore he eateth not, sleepeth not, dieth not walketh not. Moveth not, but abideth eternally without human similitude.* **(Barnabas 17)

**And having said this, Jesus smote his face with both his hands, and then smote the ground with his head. And having raised his head, he said: "Cursed be every one who shall insert into my sayings that I am the son of God." At these words the disciples fell down as dead, whereupon Jesus lifted them up, saying: "Let us fear God now, if we would not be affrighted in that day[1]."*

(Barnabas 53)

Jesus answered: 'And ye; what say ye that I am?' Peter answered: 'Thou art Christ, son of God.' Then was Jesus angry, and with anger rebuked him, saying: "Begone and depart from me, because thou art the devil and seekest to cause me offence!"* **(Barnabas 70)

do thou cure eternally every one that shall corrupt my gospel that thou gavest me, when they write that I am thy son. For I, clay and dust, am servant of thy servants, and never have I thought myself to be thy good servant* **(Barnabas 212)

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[1]The Resurrection Day

Qur'anic verses (English interpretation):

{They say: "Allah hath begotten a son": Glory be to Him, nay, to Him belongs all that is in the heavens and on earth: everything renders worship to Him. (2:116)

{The similitude of Jesus before Allah is as that of Adam; He created him from dust, then said to him "Be": and he was. (3:59)

{Yet they make the Jinns equals with Allah, though Allah did create the Jinns; and they falsely, having no knowledge, attribute to Him sons and daughters. Praise and glory be to Him! (For He is) above what they attribute to Him! To Him is due the primal origin of the heavens and the earth: how can He have a son when He hath no consort? He created all things, and He hath full knowledge of all things.
(5:100-101)

{The Jews call 'Uzair a son of Allah, and the Christians call Christ the son of Allah. That is a saying from their mouth; (in this) they but imitate what the Unbelievers of old used to say. Allah's curse be on them: how they are deluded away from the Truth!"
(9:30)

{They say, "Allah hath begotten a son!" Glory be to Him! He is Self-Sufficient! His are all things in the heavens and on earth! No warrant have ye for this! Say ye about Allah what ye know not?"
(10:68)

{Say: "Praise be to Allah, Who begets no son, and has no partner in (His) dominion: nor (needs) He any to protect Him from humiliation: yea, magnify Him for His greatness and glory!" (17:111)

{Further, that He may warn those (also) who say, "Allah hath begotten a son": No knowledge have they of such a thing, nor had their fathers. It is a grievous thing that issues from their mouths as a saying: What they say is nothing but falsehood!" (18:4-5)

{Such (was) Jesus the son of Mary: (it is) a statement of truth, about which they (vainly) dispute. It is not befitting to (the majesty of) Allah that He should beget a son. Glory be to Him! When He determines a matter, He only says to it, "Be," and it is. (19:34-35)

*{They say: "(Allah) Most Gracious has begotten a son!" Indeed ye have put forth a thing most monstrous! As if the skies are ready to burst, the earth to split asunder, and the mountains to fall down in utter ruin. That they should invoke a son for (Allah) Most Gracious. For it is not consonant with the majesty of (Allah) Most Gracious that He should beget a son. Not one of the beings in the heavens and the earth but must come to (Allah) Most Gracious as a servant. (19:88-93)

{And they say: "(Allah) Most Gracious has begotten offspring." Glory to Him! They are (but) servants raised to honour. They speak not before He speaks, and they act (in all things) by His command. He knows what is before them, and what is behind them, and they offer no intercession except for those who are acceptable, and they stand in awe and reverence of His (glory). If any of them should say, "I am a god besides Him," such a one We should reward with Hell: thus do We reward those who do wrong. (21:26-29)

{No son did Allah beget, nor is there any god along with Him: (if there were many gods), behold, each god

would have taken away what he had created, and some would have Lorded it over others! Glory to Allah! (He is free) from the (sort of) things they attribute to Him! He knows what is hidden and what is open; too high is He for the partners they attribute to Him! (23:91-92)

{He to Whom belongs the dominion of the heavens and the earth: no son has He begotten, nor has He a partner in His dominion: it is He Who created all things, and ordered them in due proportions. (25:2)

{Is it not that they say from their own invention, "Allah has begotten children?" But they are liars! (37:151-152)

{Had Allah wished to take to Himself a son, He could have chosen whom He pleased out of those whom He doth create: but Glory be to Him! (He is above such things.) He is Allah, the One, the Irresistible. (39:4)

{Say: "If (Allah) Most Gracious had a son, I would be the first to worship." Glory to the Lord of the heavens and the earth, the Lord of the Throne (of Authority)! (He is free) from the things they attribute (to Him)! (43:81-82)

{And exalted is the Majesty of our Lord: He has taken neither a wife nor a son. (72:3)

{Say: He is Allah, the One and Only; Allah, the Eternal, Absolute; He begetteth not, nor is He begotten; (112:1-3)

{And (remember) her who guarded her chastity: We breathed into her of Our Spirit, and We made her and her son a Sign for all peoples. (21:91)

{Behold, the Lord said to the angels: "I am about to create man from clay: "When I have fashioned him (in due proportion) and breathed into him of My spirit, fall ye down in obeisance unto him." (38:71-71)

{The similitude of Jesus before Allah is as that of Adam; He created him from dust, then said to him "Be": and he was. (3:59)

Chapter Four

The Humanity of Jesus

It is a well-established fact that both Jesus and Muhammad (peace be upon them) were human beings. Jesus lived a natural life that any other man might have lived. The miraculous birth of Jesus without a father was a sign of Allah's might and His word "Be", just as He created Adam from clay without a father or a mother by His command "Be". Following are some related quotations from the canonical and non-canonical gospels and the Qur'an as a proof of the humanity of Jesus:

A. The pregnancy and birth of Jesus

Both the gospels of Matthew and Luke attributed a lineage to Jesus which hardly has any relation to him. Both ancestral lines stated in the two gospels in fact belong to Joseph the Carpenter, the fiancé of Marry the Virgin. However, the two ancestral lines are quite different.

******He went there to register with Mary, who was pledged to be married to him and was expecting a child. While they were there, the time came for the baby to be born, and she gave birth to her firstborn, a son. She wrapped him in cloths and placed him in a manger, because there was no room for them in the inn.* **(Luke 2:5-7)**

**On the eighth day, when it was time to circumcise him,*

he was named Jesus, the name the angel had given him before he had been conceived. **(Luke 2:21)**

And the child grew and became strong; he was filled with wisdom, and the grace of God was upon him.* **(Luke 2:40)

And Jesus grew in wisdom and stature, and in favor with God and men.* **(Luke 2:52)

As Jesus was saying these things, a woman in the crowd called out, "Blessed is the mother who gave you birth and nursed you."* **(Luke 11:27)

B. His family and profession

Coming to his hometown, he began teaching the people in their synagogue, and they were amazed. Where did this man get this wisdom and these miraculous powers? they asked. Isn't this the carpenter's son? Isn't his mother's name Mary, and aren't his brothers James, Joseph, Simon and Judas? Aren't all his sisters with us? Where then did this man get all these things? And they took offense at him. But Jesus said to them, "Only in his hometown and in his own house is a prophet without honor."* **(Matthew 13:54 – 57)

"Where did this man get these things?" they asked. "What's this wisdom that has been given him, that he even does miracles! Isn't this the carpenter? Isn't this Mary's son and the brother of James, Joseph, Judas and Simon? Aren't his sisters here with us?" And they took offense at him. Jesus said to them, "Only in his hometown, among his relatives and in his own house is a prophet without honor."* **(Mark 6:2 – 4)

C. His riding

Say to the daughter of Zion, "See, your king comes to you, gentle and riding on a donkey, on a colt, the foal of a donkey.".* **(Matthew 21:5)

Jesus found a young donkey and sat upon it, as it is written, "Do not be afraid, O daughter of Zion; see, your king is coming, seated on a donkey's colt."* **(John 12:14 – 15).

D. His hunger and eating

After fasting forty days and forty nights, he was hungry.* **(Matthew 4:2)

The son of man came eating and drinking, and they say, Behold a man gluttonous...* **(Matthew 11:19)

Early in the morning, as he was on his way back to the city, he was hungry.* **(Matthew 21:18)

The next day as they were leaving Bethany, Jesus was hungry.* **(Mark 11:12)

The Son of man came eating and drinking, and you say, 'Here is a gluttonous man...* **(Luke 7:34)

He said to them, 'Why are you troubled, and why do doubts rise in your minds? Look at my hands and my feet. It is I myself! Touch me and see; a ghost does not have flesh and bones, as you see I have." When he had said this, he showed them his hands and feet. And while they still did not believe it because of joy and amazement, he asked them, "Do you have anything here to eat? They gave him a piece of broiled fish, and he took it and ate it in their presence.* **(Luke 24:38-43)

******And fasted forty days and forty nights, not eating anything day nor night, making continual supplication to the Lord for the salvation of his people to whom God had sent him. And when the forty days were passed he was an hungered.* **(Barnabas 14)**

Jesus seated himself at the foot of the mountain, and they ate of the wild fruits, because they had not bread* **(Barnabas 43)

While Jesus was supping with his disciples in the house of Simon the leper.* **(Barnabas 205)

E. His fatigue and sleep

Jesus replied, "Foxes have holes and birds of the air have nests, but the son of man has no place to lay his head."* **(Matthew 8:20)

Jesus replied, "Foxes have holes and birds of the air have nests, but the son of man has place to lay his head."* **(Luke 9:58)

But Jesus was sleeping. The disciples went and woke him.* **(Matthew 8:24 – 25)

As they sailed, he fell asleep.* **(Luke 8:23)

Jesus was in the stern, sleeping on a cushion. The disciples woke him.* **(Mark 4:38)

And Jesus, tired as he was from the journey, sat down by the well.* **(John 4:6)

And Jesus was sleeping upon the prow of the ship. Then drew near to him his disciples, and awoke him,* **(Barnabas 20)

F. His weeping, astonishment and fear

******He took Peter and the two sons of Zebedee along with him, and he began to be sorrowful and troubled.* **(Matthew 26:36)**

He took Peter, James and John along with him, and he began to be deeply distressed and troubled. "My soul is overwhelmed with sorrow to the point of death, "he said to them. "Stay here and keep watch."* **(Mark 14:33 – 34)

When Jesus saw her weeping, and the Jews who had come along with her also weeping, he was deeply moved in spirit and troubled.* **(John 11:33)

Jesus wept.* **(John 11:35)

Jesus, once more deeply moved...* **(John 11:38)

While Jesus was speaking the disciples wept bitterly. And Jesus wept many tears.* **(Barnabas 58)

G. He affirms his humanity

As it is, you are determined to kill me, a man who has told you the truth that I heard from God.* **(John 8:40)

"What things?" he asked. "About Jesus of Nazareth," they replied. "He was a prophet, powerful in word and deed before God and all the people.* **(Luke 24:19)

By myself I can do nothing; I judge only as I hear.* **(John 5:30)

The leper answered: 'I know that thou, Lord, art a man, but an holy one of the Lord. Wherefore pray thou to God. and he will give me health.* **(Barnabas 11)

**Then Jesus* feared greatly, and tuning himself to God,

said: 'Take me from the world!'. O Lord, for the world is mad, and they well nigh call me God!'. And having said this, he wept. **(Barnabas 47)**

Verily I say unto you that, speaking from the heart, I tremble because by the world I shall be called God, and for this I shall have to render an account. As God liveth, in whose presence my soul standeth; I am a mortal man as other men are, for although God has placed me as prophet over the house of Israel...* **(Barnabas 52)

Whereupon once more he lifted up his hand in token of silence, and the people being quieted from their weeping, he spoke once more: 'I confess before heaven, and I call to witness everything that dwelleth upon the earth, that I am a stranger to all that ye have said; seeing that I am man, born of mortal woman, subject to the judgement of God suffering the miseries of eating and sleeping, of cold and heat, like other men. Wherefore when God shall come to judge, my words like a sword shall pierce each one of them that believe me to be more than man.* **(Barnabas 93)

And having said this, Jesus said again: 'I confess before heaven, and call to witness everything that dwelleth upon the earth, that I am a stranger to all that men have said of me, to wit that I am more than man. For I am a man, born of a woman, subject to the judgement of God; that live here like as other men, subject to the common miseries.* **(Barnabas 94)

For that I am a visible man and a morsel of clay that walketh upon the earth, mortal as are other men. And I have had a beginning, and shall have an end, and [am] such that I cannot create a fly over again.* **(Barnabas 95)

Jesus answered: "I am Jesus, son of Mary, of the seed of David, a man that is mortal and, I seek that to God be given honour and glory".* **(Barnabas 96)

H. His praying to his Creator

Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where he prayed.* **(Mark 1:35)

Going a little farther, he fell to the ground and prayed* **(Mark 14:35)

One of those days Jesus went out to a mountainside to pray, and spent the night praying to God.* **(Luke 6:12)

But Jesus often withdrew to lonely places and prayed.* **(Luke 5:16)

Jesus raised his hands to the Lord God and prayed.* **(Barnabas 12)

Having finished his devotions, Jesus came down from the mountain with his disciples* **(Barnabas 19)

When he had prayed to the Lord, his disciples came to him.* **(Barnabas 51)

And having said this Jesus made prayer.* *(Barnabas 81)***

Having made the prayer, Jesus said: "Let us give thanks to God."* **(Barnabas 84)

His disciples drew nigh unto Jesus after the nightly prayer.* **(Barnabas 131)

Then said Jesus: "Let us do reverence to our God, who is blessed for evermore." Thereupon they bowed their heads an hundred times and prostrated themselves to earth upon their face in prayer.* **(Barnabas 179)

Qur'anic verses(English interpretation)

{ I have come to you with a Sign from your Lord. So fear Allah, and obey me. It is Allah Who is my Lord and your Lord; then worship Him. This is a Way that is straight." (3:50-51)

{Behold! Allah said: "O Jesus! I will take thee and raise thee to Myself and clear thee (of the falsehood) of those who blaspheme; I will make those who follow thee superior to those who reject Faith, to the Day of Resurrection: then shall ye all return unto Me, and I will judge between you of the matters wherein ye dispute." (3:55)

{The similitude of Jesus before Allah is as that of Adam; He created him from dust, then said to him "Be": and he was. (3:59)

{It is not (possible) that a man, to whom is given the Book, and Wisdom, and the Prophetic office, should say to people: "Be ye my worshippers rather than Allah's": on the contrary (he would say): "Be ye worshippers of Him Who is truly the Cherisher of all: for ye have taught the Book and ye have studied it earnestly." (3:79-80)

{That they rejected Faith; that they uttered against Mary a grave false charge; That they said (in boast), "We killed Christ Jesus the son of Mary, the Messenger of Allah"; but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not. Nay, Allah raised him up unto Himself; and Allah is Exalted in Power, Wise. And there is none of the People of the Book but must

believe in him before his death; and on the Day of Judgment he will be a witness against them. (4:156-159)

{O People of the Book! commit no excesses in your religion: nor say of Allah aught but the truth. Christ Jesus the son of Mary was (no more than) A Messenger of Allah, and His Word, which He bestowed on Mary, and a Spirit proceeding from Him: so believe in Allah and His Messengers. Say not "Trinity": desist: it will be better for you: for Allah is One God: glory be to Him: (far Exalted is He) above having a son. To Him belong all things in the heavens and on earth. And enough is Allah as a Disposer of affairs. Christ disdaineth not to serve and worship Allah, nor do the angels, those nearest (to Allah): those who disdain His worship and are arrogant, He will gather them all together unto Himself to (answer)." (4:171-172)

{In blasphemy indeed are those that say that Allah is Christ the son of Mary. Say: "Who then hath the least power against Allah, if His Will were to destroy Christ the son of Mary, his mother, and all, everyone that is on the earth? For to Allah belongeth the dominion of the heavens and the earth, and all that is between. He createth what He pleaseth. For Allah hath power over all things." (5:17)

{They do blaspheme who say: "Allah is Christ the son of Mary." But said Christ: "O Children of Israel! Worship Allah, my Lord and your Lord." Whoever joins other gods with Allah, Allah will forbid him the Garden, and the Fire will be his abode. There will for the wrong-doers be no one to help. They do blaspheme who say: Allah is one of three in a Trinity: for there is no god except One God. If they desist not from their

word (of blasphemy), verily a grievous penalty will befall the blasphemers among them." (5:72-73)

{Christ, the son of Mary, was no more than a Messenger; many were the Messengers that passed away before him. His mother was a woman of truth. They had both to eat their (daily) food. See how Allah doth make His Signs clear to them; yet see in what ways they are deluded away from the truth! (5:75)

{And behold! I inspired the Disciples to have faith in Me and Mine Messenger; they said, 'We have faith, and do thou bear witness that we bow to Allah as Muslims'. Behold! the Disciples said: "O Jesus the son of Mary! can thy Lord send down to us a Table set (with viands) from heaven?" Said Jesus: "Fear Allah, if ye have faith." (5:111-112)

{And behold! Allah will say: "O Jesus the son of Mary! didst thou say unto men, 'Worship me and my mother as gods in derogation of Allah'?" He will say: "Glory to Thee! never could I say what I had no right (to say). Had I said such a thing, Thou wouldst indeed have known it. Thou knowest what is in my heart, though I know not what is in Thine. For Thou knowest in full all that is hidden. "Never said I to them aught except what Thou didst command me to say, to wit, 'Worship Allah, my Lord and your Lord'; and I was a witness over them whilst I dwelt amongst them; when thou didst take me up thou wast the Watcher over them, and Thou art a witness to all things. "If Thou dost punish them, they are Thy servants: if Thou dost forgive them, Thou art the Exalted in power, the Wise." (5:116-118)

{They take their priests and their anchorites to be their lords in derogation of Allah, and (they take as

their Lord) Christ, the son of Mary; yet they were commanded to worship but One God: there is no god but He. Praise and glory to Him: (far is He) from having the partners they associate (with Him). Fain would they extinguish Allah's Light with their mouths, but Allah will not allow but that His Light should be perfected, even though the Unbelievers may detest (it). (9:31-32)

{He said: "I am indeed a servant of Allah: He hath given me revelation and made me a prophet; "And He hath made me blessed wheresoever I be, and hath enjoined on me Prayer and Charity as long as I live: "(He) hath made me kind to my mother, and not overbearing or miserable; "So Peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)!" Such (was) Jesus the son of Mary: (it is) a statement of truth, about which they (vainly) dispute. It is not befitting to (the majesty of) Allah that He should beget a son. Glory be to Him! when He determines a matter, He only says to it, "Be," and it is. Verily Allah is my Lord and your Lord: Him therefore serve ye: this is a way that is straight. (19:30-36)

{And We made the son of Mary and his mother as a Sign: We gave them both shelter on high ground, affording rest and security and furnished with springs. O ye Messengers! enjoy (all) things good and pure, and work righteousness: for I am well-acquainted with (all) that ye do. And verily this Brotherhood of yours is a single Brotherhood. And I am your Lord and Cherisher: therefore fear Me (and no other). (23:50-52)

{When (Jesus) the son of Mary is held up as an example, behold thy people raise a clamour thereat (in

ridicule)! And they say, "Are our gods best, or he?" This they set forth to thee, only by way of disputation: yea, they are a contentious people. He was no more than a servant: We granted Our favour to him, and We made him an example to the Children of Israel. (43:57-59)

{When Jesus came with Clear Signs, he said: "Now have I come to you with Wisdom, and in order to make clear to you some of the (points) on which ye dispute: therefore fear Allah and obey me. "For Allah, He is my Lord and your Lord: so worship ye Him: this is a Straight Way." But sects from among themselves fell into disagreement: then woe to the wrong-doers, from the Penalty of a Grievous Day! (43:63-65)

The Qur'an confirms the manhood of all messengers as well, as in these exmples (English interpretation):

{And before thee also the Messengers We sent were but men, to whom We granted inspiration: if ye realise this not, ask of those who possess the Message. (We sent them) with Clear Signs and Scriptures and We have sent down unto thee (also) the Message; that thou mayest explain clearly to men what is sent for them, and that they may give thought. (16:43-44)

{And the Messengers whom We sent before thee were all (men) who ate food and walked through the streets: We have made some of you as a trial for others: will ye have patience? For Allah is One Who sees (all things). (25:20)

Chapter Five

Muhammad: the prophecy of Moses and Jesus

Texts from the Old Testament:

1. **The Lord your God will raise up for you a prophet like me from among your own brothers. You must listen to him.* **(Deuteronomy 18:15)**

2. **I will raise up for them a prophet like you from among their brethren; I will put my words in his mouth,* and he *will tell them everything I command him.* **(Deuteronomy 18:18)**

3. **Give the people these orders: 'You are about to pass through the territory of your brothers the descendants of Esau, who live in Seir. They will be afraid of you, but be very careful. Do not provoke them to war, for I will not give you any of their land, not even enough to put your foot on.' I have given Esau the hill country of Seir as his own.* **(Deuteronomy 2:4-5)**

4. **This is the blessing that Moses the man of God pronounced on the Israelites before his death He said: "The Lord came from Sinai and dawned over them Seir; he shone forth from Mount Paran.* **(Deuteronomy 33:1-2)**

5. **Or if you give the scroll to someone who cannot read, and say, "Read this, please," he will answer. "I don't know how to read."* **(Isaiah 29:12)**

6. **An oracle concerning Arabia: You caravans of Dedanites, who camp in the thickets of Arabia, bring*

water for the thirsty; you who live in Tema, bring food for the fugitives They flee from the sword, from the drawn sword, from the bent bow and from the heat of battle. **(Isaiah 21:13-15)**

7. **Sing to the Lord a new song, his praise from the ends of the earth, you who go down to the sea, and all that is in it, you islands, and all who live in them. Let the desert and its towns raise their voices; let the settlements where Kedar lives rejoice. let the people of Sela sing for joy; let them shout from the mountaintops. Let them give glory to the Lord and proclaim his praise in the islands.* **(Isaiah 42:10-12)**

8. **Arise, shine, for your light has come, and the glory of the Lord rises upon you. See, darkness covers the earth and thick darkness is over the peoples, but the Lord rises upon you. Nations will come to your light, and kings to the brightness of your dawn. Lift up your eyes and look about you: All assemble and come to you; your sons come from afar, and your daughters are carried on the arm. Then you will look and be radiant, your heart will throb and swell with joy; the wealth on the seas will be brought to you, to you the riches of the nations will come. Herds of camels will cover your land, young camels of Midian and Ephah. And all from Sheba will come, bearing gold and incense and proclaiming the praise of the Lord. All Kedar's flocks will be gathered to you, the rams of Nebaioth will serve you;* **(Isaiah 60:1-7)**

All these corroborated Biblical prophecies affirm the prophethood of Muhammad (peace by upon him). The description of the promised prophet mentioned here apply only for him, as the following analysis shows:

1. A prophet like Moses

The first and second Biblical prophecies talk about a prophet like Moses. This likeness is fit for Muhammad, not Jesus:

- Moses and Muhammad were born in the normal, natural course, i.e. the physical association of man and woman, but Jesus was created by a special miracle.
- Moses and Muhammad married and begot children, but Jesus remained a bachelor all his life.
- Moses and Muhammad brought new laws and new regulations for their people, but Jesus came only to fulfil the old law of Moses.
- Unlike Moses and Muhammad, who were accepted as prophets by their people in their very lifetime, Jesus was deserted even by his closest disciples.
- Both Moses and Muhammad ruled and legislated besides their being prophets. This was not the case with Jesus.
- The only likeness between Moses and Jesus was that both belonged to the Children of Israel, like all other Israelite prophets such as Solomon, David, Isaiah, Daniel, Joshua, Zechariah, John, and many

others.

2. A prophet from among their brothers

If Ishmael and Isaac are the sons of the same father Abraham, then they are brothers. So the children of the one are the brothers of the children of the other. The children of Isaac are the Jews and the Children of Ishmael are the Arabs, so they are brothers to one another. Thus the phrase *"from among their brothers"* refers to Prophet Muhammad. If the reference here were to a prophet from among the Jews, the phrase would go like this: *"from among them"* or *"from among you"*. This is further substantiated by the third prophecy *"your brothers the descendants of Esau"* and the word *"Kedar"* in the seventh and eighth prophecies. Both Esau and Kedar descended from Ishmael, and Prophet Muhammad (peace be upon him) is a descendant of Kedar and Ishmael.

3. A prophet from among the Arabs

The "Mount Paran" referred to in the fourth prophecy is located in the area between the mounts of Abu Qubais, Qi`an and Hira' in Mecca. This is corroborated by what is stated in Genesis regarding the coming of Abraham and his son Ishmael to Paran:

And Abraham rose up early in the morning, and took bread and a bottle of water, and gave it unto Hagar, putting it on her shoulder ... And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt* **(Genesis 21: 14, 20-21)

The prophecy of Isaiah (6) clearly mentions the Arab lands and the descending of revelation and fighting idolatory and injustice; to th final victory of Islam there. Also the *"shouting from the mountaintops"* refers to the annual assembling of pilgrims in the mountains of `Arafah, Muzdalifah and Mina, uttering loudly: 'Labbayka Allahumma Labbayk' (Here I come O Allah), a main rite of pilgrimage. This majestic matchless congregation continued for more than 14 centuries, and gains even more splendor over the years (over two millions in the last season).

4. His universal message:

The two prophecies of Isaiah (7,8) stress the universality of the message with which the promised prophet is sent. This again is a description which applies only to the Prophet Muhammad (peace be upon him). The prophet Moses was sent exclusively to the Jews. His message has ever since been confined to them alone. The prophet Jesus also was sent to the Jews to reform the distortions that they introduced

to their legislation, a fact that he himself confessed:

He answered, "I was sent only to the lost sheep of Israel.* **(Matthew 15:24)

These twelve Jesus sent out with the following instructions: "Do not go among the Gentiles or enter any town of the Samaritans. Go rather to the lost sheep of Israel.* **(Matthew 10:5-6)

Do not think that I have come to abolish the law or the Prophets; I have not come to abolish them but to fulfill them.* **(Matthew 5:17)

I am not sent but unto the people of Is*rael **(Barnabas 21)

Qur'an, similarly, emphasizes that Jesus was sent only to the Children of Israel, in about these meanings:

{And Allah will teach him the Book and Wisdom, the Law and the Gospel, and (appoint him) a Messenger to the Children of Israel, ... (3:48-49)

{...But said Christ: "O Children of Israel! Worship Allah, my Lord and your Lord ..." (5:72)

{And remember, Jesus, the son of Mary, said: "O Children of Israel! I am the Messenger of Allah (sent) to you, confirming the Law (which came) before me, ..." (61:6)

{Say: "O men! I am sent unto you all, as the Messenger of Allah, ..." (7:158)

{And no reward dost thou ask of them for this: it is no less than a Message for all creatures. (12:104)

{We sent thee not, but as a mercy for all creatures. (21:107)

{Blessed is He Who sent down the Criterion to His servant, that it may be an admonition to all creatures; (25:1)

{We have not sent thee but as a universal (Messenger) to men, giving them glad tidings, and warning them (against sin), but most men understand not. (34:28)

{This is no less than a Message to (all) the Worlds. "And ye shall certainly know the truth of it (all) after a while." (38:87-88)

{But it is nothing less than a Message to all the worlds. (68:52)

{Verily this is no less than a Message to (all) the Worlds: (81:27)

In a tradition (hadith), the Prophet Muhammad (peace be upon him) said:

> "Every apostle was sent particularly to his own people, whereas I have been sent to all people." Narrated by Al-Bukhari.

5. He cannot read:

The description *"who cannot read"* in the fifth Isaiah prophecy is an indication that fits the Holy Prophet Muhammad (peace be upon him), since

he was unlettered, which is not the case with Moses and Jesus. The phrase *"... and say, "Read this, please," he will answer. "I don't know how to read."*, accurately describes the events that took place during the first revelation received by Muhammad (peace be upon him):

> "...till Truth came upon him while he was in the cave of Hira'. There came to him the angel and said: Read, to which he replied: I do not know how to read. He took hold of me (the Apostle said) and pressed me, till I was hard pressed; thereafter he let me off and said: Read. I said: I do not know how to read. He then again took hold of me and pressed me for the second time till I was hard pressed and then let me off and said: Read, to which I replied: I do not know how to read. He took hold of me and pressed me for the third time, till I was hard pressed and then let me go and said: "Read in the name of thy Lord and Cherisher, Who created, created man from a (clinging) clot of blood. Read, and thy Lord is Most Bountiful, He Who taught the use of pen, taught man that which he knew not". Then the Prophet returned therewith, his heart was trembling... (narrated by Al-Bukhari)

The Holy Qur'an continued to be sent down to the

Prophet Muhammad (peace be upon him) according to different occasions throughout the period of his mission. The Prophet Muhammad (peace be upon him) used to repeat with haste what he heard from Gabriel, exactly as described in the second prophecy *"I will put my words in his mouth"*. The Qur'an says (English interpretation):

{Follow what thou art taught by inspiration from thy Lord: there is no god but He: and turn aside from those who join gods with Allah. (6:106)

{Thus have We sent thee amongst a People before whom (long since) have (other) Peoples (gone and) passed away; in order that thou mightest rehearse unto them what We send down unto thee by inspiration; yet do they reject (Him), the Most Gracious! ... (13:30)

{And recite (and teach) what has been revealed to thee of the Book of thy Lord: none can change His Words, ... (18:27)

{High above all is Allah, the King, the Truth! be not in haste with the Qur-an before its revelation to thee is completed, ... (20:114)

{And thou wast not (able) to recite a Book before this (Book came), nor art thou (able) to transcribe it with thy right hands: in that case, indeed, would the talkers of vanities have doubted. (29:48)

{It is not fitting for a man that Allah should speak to him except by inspiration, or from behind a veil, or by the sending of a Messenger to reveal, with Allah's

permission, what Allah wills: for He is Most High, Most Wise. And thus have We, by Our command, sent inspiration to thee: thou knewest not (before) what was Revelation, and what was Faith: ... (42:51-52)

{Say: "I am no bringer of new-fangled doctrine among the Messengers, nor do I know what will be done with me or with you. I follow but that which is revealed to me by inspiration: I am but a Warner open and clear. (46:9)

{It is no less than inspiration sent down to him: He was taught by one Mighty in Power, Endued with Wisdom: for he appeared (in stately form.) While he was in the highest part of the horizon: Then he approached and came closer, And was at a distance of but two bow-lengths or (even) nearer; So did (Allah) convey the inspiration to His Servant; (conveyed) what He (meant) to convey. (53:4-10)

{Move not thy tongue concerning the (Qur-an) to make haste therewith. It is for Us to collect it and to promulgate it: But when We have promulgated it, follow thou its recital (as promulgated): Nay more, it is for Us to explain it (and make it clear): (75:16-19)

B. Texts from the Gospels:

1. **Jesus said to them, "Have you never read in the Scriptures: "The stone the builders rejected has become the capstone; the Lord has done this and it is marvelous in our eyes? Therefore I tell you that the kingdom of God will be taken away from you and given to a people who will produce its fruit.* **(Matthew 21:42 – 43)**

2. **And I will ask the Father and he will give you another Counselor to be with you forever.* **(John 14:16)**

3. **But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.* **(John 14:26)**

4. **When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me.* **(John 15:26)**

5. **I have much more to say to you, more than you can now bear. But when he, the Spirit of truth, comes he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come.* **(John 16:12 – 13)**

6. **But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send him to you.* **(John 16:7)**

7. **You yourselves can testify that I said, 'I am not the Christ but am sent ahead of him'.* **(John 3:28)**

8. **Now this was John's testimony when the Jews of Jerusalem sent priests and Levites to ask him who he was. He did not fail to confess, but confessed freely, "I am not the Christ."* **(John 1:19-20)**

9. **He is the one who comes after me, the thongs of whose sandals I am not worthy to untie.* **(John 1:27)**

These phrases, quoted from the gospels, predict a prophet that would come **<u>after</u>** Jesus: *"... I will ask ... and He will give you"* in the second prophecy, *"whom the Father will send"* in the third prophecy, *"whom I will send"* in the fourth prophecy, *"But when*

he, the Spirit of truth, comes" in the fifth prophecy, *" Unless I go away, the Counselor will not come to you"* in the sixth prophecy, *"I am not the Christ but am sent ahead of him,"* in the seventh prophecy, *"He is the one who comes after me"* in the eighth prophecy. The prophecies further emphasize that the promised prophet would be the last and seal of prophethood: *"... another Counselor to be with you forever"*, *"will teach you all things"*, *"he will guide you into all truth"*. Also they emphasize that he would put right the image of Jesus and defend his message: *"and will remind you of everything I have said to you"*, and: *"he will testify about me"*. The promised prophet will also report accurately what is revealed to him as the fifth prophecy says: *"He will not speak on his own; he will speak only what he hears"*. This phrase is synonymous with the phrase quoted from the Old Testament: *"I will put my words in his mouth, and he will tell them everything I command him."* **(Deuteronomy 18:18)**

On the other hand, the first prophecy (Matthew 21:42-43) gives an indication similar to that of the Torah concerning the descending of messengership to a people other than the Children of Israel in a barren desert land with poor resources *"the stone the builders rejected"* which would later become a meeting place, *"the capstone"* that would be visited by millions of people.

As for the word *"Counselor"* and its Arabic equivalent "Mu`azzi", both are translations of the Greek "Paracletos". The Hebrew origin is "Birklit", meaning the advocate, proponent or intercessor. It is similar to the word "Periclytos" meaning "the praised one" in English, or "Muhammad" / "Ahmad" in Arabic. The original Hebrew of this word is "Barklit", meaning "praiseworthy". It is noted that diacritization was not introduced to the Hebrew language, from which Greek and other translations were made, until the 5th century A.D., which quite probably led to the mistake of pronouncing the word "Birklit" instead of "Barklit, the Herbew equivalent of the Arabic "Muhammad" or "Ahmad".

A word remains here to say regarding the word "Christ". The "Christ" was the promised prophet long awaited by the Jews before the coming of Jesus. When Jesus came, he himself assured that he was a prelude to the promised Christ, as the seventh prophecy told: *"I am not the Christ but am sent ahead of him".* He further stressed that the promised prophet would occupy the supreme status among all prophets as reported in the ninth prophecy.

A linguistic analysis of the Syriac version of the

Bible suggested that the original quotation: *"Glory to God in the highest, and on earth peace rests to men on whom His favor rests" (Luke 2:14)* should mean: "Praise be to Allah in the highest, Islam is pending to spread over the earth, conveyed by Ahmad".

Barnabas' Prophecy:

In this gospel Jesus obviously prophesied the coming of Muhammad.

1. **But after me shall come the Splendour of all the prophets and holy ones, and shall shed light upon the darkness of all that the prophets have said, because he is the messenger of God* **(Barnabas 17)**

2. **Adam, having sprung up upon his feet, saw in the air a writing that shone like the sun, which said: "There is only one God, and Mohammed is the messenger of God." Whereupon Adam opened his mouth and said: "I thank thee, O Lord my God, that thou hast deigned to create me; but tell me. I pray thee, what meaneth the message of these words: "Mohammed is messenger of God." Have there been other men before me?* **(Barnabas 39)**

3. **Then said Jesus: "I am a voice that crieth through all Judaea, and crieth: Prepare ye the way for the messenger of the Lord, even as it is written in Esaias." They said: 'if thou be not the Messiah nor Elijah, or any prophet, wherefore dost thou preach new doctrine, and make thyself of more account than the Messiah?' Jesus answered: "The miracles which God worketh by my hands show that I speak that which God willeth; nor indeed do I make myself to be accounted as him of whom ye speak. For I am not worthy to unloose the ties of the*

hosen or the latchets of the shoes of the messenger of God whom ye call Messiah, who was made before me, and shall come after me, and shall bring the words of truth, so that his faith shall have no end." **(Barnabas 42)**

4. **Verily I say unto you, that every prophet when he is come hath borne to one nation only the mark of the mercy of God. And so their words were not extended save to that people to which they were sent. But the messenger of God, when he shall come, God shall give to him as it were the seal of his hand, insomuch that he shall carry salvation and mercy to all the nations of the world that shall receive his doctrine. He shall come with power upon the ungodly, and shall destroy idolatry, insomuch that he shall make Satan confounded; for so promised God to Abraham, saying: "Behold, in thy seed I will bless all the tribes of the earth; and as thou hast broken in pieces the idols, O Abraham, even so shall thy seed do."* **(Barnabas 43)**

5. **I therefore say unto you that the messenger of God is a splendour that shall give gladness to nearly all that God hath made, for he is adorned with the spirit of understanding and of counsel, the spirit of wisdom and might, the spirit of fear and love, the spirit of prudence and temperance, he is adorned with the spirit of charity and mercy, the spirit of justice and piety, the spirit of gentleness and patience, which he hath received from God three times more than he hath given to all his creatures. O blessed time, when he shall come to the world! Believe me that I have seen him and have done him reverence, even as every prophet hath seen him: seeing that of his spirit God giveth to them prophecy. And when I saw him my soul was filled with consolation, saying: "O Mohammed, God be with thee, and may he make me worthy to untie thy shoelatchet, for obtaining this I shall be a great prophet and holy one of God." And having said this, Jesus rendered his thanks to God.*

(Barnabas 44)

6. **With* *tears drew near unto Jesus he who writeth this, saying: 'O master, tell me, who is he that should betray thee?' Jesus answered, saying: "O Barnabas, this is not the hour for thee to` know him, but soon will the wicked one reveal himself, because I shall depart from the world." Then wept the apostles, saying: 'O master, wherefore wilt thou forsake us? It is much better that we should die than be forsaken of thee!' Jesus answered: "Let not your heart be troubled, neither be ye fearful: for I have not created you, but God our creator who hath created you will protect you .As for me, I am now come to the world to prepare the way for the messenger of God, who shall bring salvation to the world. But beware that ye be not deceived, for many false prophets shall come, who shall take my words and contaminate my gospel." Then said Andrew: 'Master, tell us some sign, that we may know him.' Jesus answered: "He will not come in your time, but will come some years after you, when my* gospel *shall be annulled, insomuch that there shall be scarcely thirty faithful. At that time God will have mercy on the world, and so he will send his messenger, over whose head will rest a white cloud, whereby he shall be known of one elect of God, and shall be by him manifested to the world. He shall come with great power against the ungodly, and shall destroy idolatry upon the earth. And it rejoiceth me because that through him our God shall be known and glorified, and I shall be known to be true; and he will execute vengeance against those who shall say that I am more than man. Verily I say to you that the moon shall minister sleep to him in his boyhood, and when he shall be grown up he shall take her in his hands. Let the world beware of casting him out because he shall slay the idolaters, for many more were slain by Moses, the servant of God, and Joshua, who spared not the cities which they burnt, and slew the children; for to an old*

wound one applieth fire. He shall come with truth more

clear than that of all the prophets, and shall reprove him who useth the world amiss. The towers of the city of our father shall greet one another for joy: and so when

idolatry shall be seen to fall the ground and confess me a man like other men, verily I say unto you the messenger of God shall be come. **(Barnabas 72)**

7. * *But believe me, a time will come that God will give his mercy in another city, and in every place it will be possible to worship him in truth. And God in every place will have accepted true prayer with mercy." The woman answered: 'We look for the Messiah; when he cometh he will teach us.' Jesus answered: "Knowest thou, woman, that the Messiah Must come?" She answered: 'Yea, Lord.' Then Jesus rejoiced, and said: "So far as I see, O woman, thou art faithful: know therefore that in the faith of the Messiah shall be saved every one that is elect of God; therefore it is necessary that thou know the coming of the Messiah." Said the woman: 'O Lord, perchance thou art the Messiah.' Jesus answered: "I am indeed sent to the house of Israel as a prophet of salvation; but after me shall come the Messiah, sent of God to all the world; for whom God hath made the world. And then through all the world will God be worshipped, and mercy received, insomuch that the year of jubilee, which now cometh every hundred years, shall by the Messiah be reduced to every year in every place."*
(Barnabas 82)

8. **Jesus answered: "As God liveth, in whose presence my soul standeth, I am not the Messiah whom all the tribes of the earth expect, even as God promised to our father Abraham, saying: In thy seed will I bless all the tribes of the earth. But when God shall take me away from the world, Satan will raise again this accursed sedition, by making the impious believe that*

I am God and son of God, whence my words and my doctrine shall be contaminated, insomuch that scarcely shall there remain thirty faithful ones: whereupon God will have mercy upon the world, and will send his messenger for

whom he hath made all things; who shall come from the south with power, and shall destroy the idols with the idolaters; who shall take away the dominion from Satan which he hath over men. He shall bring with him the mercy of God for salvation of them that shall "Believe in him, and blessed is he who shall believe his words." **(Barnabas 96)**

9. **Then answered Andrew: 'Now how shall the truth be known?' Jesus answered: "Everything that conformeth to the book of Moses, that receive ye for true: seeing that God is one, the truth is one; whence it followeth that the doctrine is one and the meaning of the doctrine is one; and therefore the faith is one. Verily I say unto you that if the truth had not been erased from the book of Moses, God would not have given to David our father the second. And if the book of David had not been contaminated, God would not have committed the Gospel to me; seeing that the Lord our God is unchangeable, and hath spoken but one message to all men. Wherefore, when the messenger of God shall come, he shall come to cleanse away all wherewith the ungodly have contaminated my book."* **(Barnabas 124)**

10. **Then shall the messenger of God say: 'O Lord, there are of the faithful who have been in hell seventy thousand years. Where, O Lord, is thy mercy? I pray thee, Lord, to free them from those bitter punishments.' Then shall God command the four favourite angels of God that they go to hell and take out every one that hath the faith of his messenger, and lead him into paradise. And this they shall do.* **(Barnabas 137)**

11. **The disciples answered: 'O Master , who shall that man be of whom thou speakest, who shall come into the world?' Jesus answered with joy of heart: "He is Mohammed, messenger of God, and when he cometh into the world, even as the rain maketh the earth to bear fruit when for a long time it hath not rained, even so shall he be occasion of good works among men, through the abundant mercy which he shall bring."* **(Barnabas 163)**

12. **And though I have been innocent in the world, since men have called me 'God' and 'Son of God,' God, in order that I be not mocked of the demons on the day of judgement, hath willed that I be mocked of men in this world by the death of Judas, making all men to believe that I died upon the cross. And this mocking shall continue until the advent of Mohammed, the messenger of God, who, when he shall come, shall reveal this deception to those who believe in God's law".* **(Barnabas 220)**

13. **Unworthy though I am to untie his hosen, I have received grace and mercy from God to see him." Then answered the priest, with the governor and the king, saying: 'Distress not thyself, O Jesus, holy one of God, because in our time shall not this sedition be any more, seeing that we will write to the sacred Roman senate in such wise that by imperial decree none shall any more call thee God or son of God.' Then said Jesus: "With your words I am not consoled, because where ye hope for light darkness shall come; but my consolation is in the coming of the messenger, who shall destroy every false opinion of me, and his faith shall spread and shall take hold of the whole world, for so hath God promised to Abraham our father. And that which giveth me consolation is that his faith shall no end, but shall be kept inviolate by God." The priest answered: 'After the coming of the messenger of God shall other prophets come?' Jesus answered: "There shall not come after him true prophets sent by God, but there shall come a great*

number of false prophets, whereat I sorrow. For Satan shall raise them up by the just judgement of God, and they shall hide themselves under the pretext of my gospel." Herod answered: "How is it a just judgement of God that such impious men should come?' Jesus answered: "It is just that he who will not believe in the truth to his salvation should believe in a lie to his damnation. Wherefore I say unto you, that the world hath ever despised the true prophets and loved the false, as can be seen in the time of Michaiah and Jeremiah. For every like loveth his like." Then said the priest: 'How shall the Messiah be called, and what sign shall reveal his coming?' Jesus answered: "The name of the Messiah is admirable, for God himself gave him the name when he had created his soul, and placed it in a celestial splendour. God said: 'Wait Mohammed; for thy sake I will to create paradise, the world, and a great multitude of creatures, whereof I make thee a present, insomuch that whoso shall bless thee shall be blessed, and whoso shall curse thee shall be accursed. When I shall send thee into the world I shall send thee as my messenger of salvation, and thy word shall be true, insomuch that heaven and earth shall fail, but thy faith shall never fail.' Mohammed is his blessed name." Then the crowd lifted up their voices, saying: 'O God, send us thy messenger: O Mohammed, come quickly for the salvation of the world!' **(Barnabas 97)**

Qur'anic verses(English interpretation)

{Behold! Allah took the Covenant of the Prophets, saying: "I give you a Book and Wisdom; then comes to you a Messenger, confirming what is with you; do you believe him and render him help." Allah said: "Do ye agree, and take this my Covenant as binding on you?" They said: "We agree." He said: "Then bear witness, and I am with you among the witnesses." If

any turn back after this, they are perverted transgressors. Do they seek for other than the religion of Allah? While all creatures in the heavens and on earth have, willing or unwilling, bowed to His Will (accepted Islam), and to Him shall they all be brought back." (3:81-83)

{And there are, certainly, among the People of the Book, those who believe in Allah, in the revelation to you, and in the revelation to them, bowing in humility to Allah: they will not sell the Signs of Allah for a miserable gain! for them is a reward with their Lord, and Allah is swift in account." (3:199)

{... he said: "With My Punishment I visit whom I will; but My Mercy extendeth to all things. That (Mercy) I shall ordain for those who do right, and practise regular charity, and those who believe in Our Signs. 157-"Those who follow the Messenger, the unlettered Prophet, whom they find mentioned in their own (Scriptures) - in the Law and the Gospel - for he commands them what is just and forbids them what is evil; he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure); he releases them from their heavy burdens and from the yokes that are upon them. So it is those who believe in him, honour him, help him, and follow the Light which is sent down with him, it is they who will prosper." (7:157)

{Without doubt it is (announced) in the revealed Books of former peoples. Is it not a Sign to them that the Learned of the Children of Israel knew it (as true)?" (26:196-197)

{And thus (it is) that We have sent down the Book to thee. So the People of the Book believe therein, as also

do some of these (Pagan Arabs) and none but Unbelievers reject Our Signs. And thou wast not (able) to recite a Book before this (Book came), nor art thou (able) to transcribe it with thy right hands: in that case, indeed, would the talkers of vanities have doubted. (29:47-48)

{Say: "See ye? If (this teaching) be from Allah, and ye reject it, and a witness from among the Children of Israel testifies to its similarity (with earlier scripture), and has believed while ye are arrogant, (how unjust ye are!) truly, Allah guides not a people unjust." (46:10)

{And remember, Jesus, the son of Mary, said: "O Children of Israel! I am the Messenger of Allah (sent) to you, confirming the Law (which came) before me, and giving Glad Tidings of a Messenger to come after me, whose name shall be Ahmad." But when he came to them with Clear Signs they said, "This is evident sorcery!" Who doth greater wrong than one who invents falsehood against Allah, even as he is being invited to Islam? And Allah guides not those who do wrong. Their intention is to extinguish Allah's Light (by blowing) with their mouths: but Allah will complete (the revelation of) His Light, even though the Unbelievers may detest (it). It is He Who has sent His Messenger with Guidance and the Religion of Truth, that he may proclaim it over all religion, even though the Pagans may detest (it)." (61:6-9)

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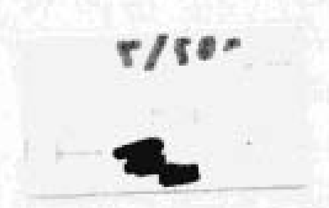
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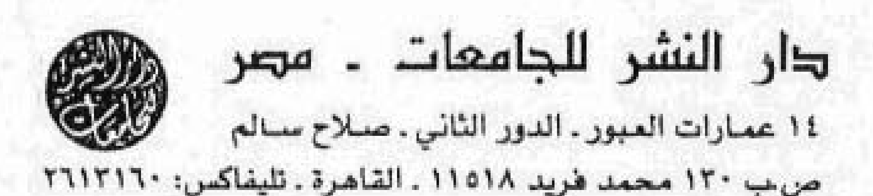
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